THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE GOD OF DESTRUCTION

The "Religious Atheist"

THE INQUIRER receives a number of letters upon religious problems not intended for publication. Recently such a letter was received in which occur the following sentences:

> For a number of years I have attempted to come to grips with the problem. . . . I have religious friends who frankly adopt an atheistic position. This simplifies the issue and makes their thinking rational, but I cannot in sincerity follow them and have therefore been compelled in isolation to reflect on this central inconsistency, that intellectually I ought to accept atheism, but in practice I am very far from doing so.

This is a human situation; on the face of it it seems to be a complicated one; but many people will understand with sympathy the complication of "religious friends who frankly adopt an atheistic position". That parodox is sufficiently general today in a manner to call for all the sympathy of those who do not share it.

In a letter in our correspondence columns recently occurred a quotation from the philosopher Whitehead. "In your religious experience the God with whom you have made terms may be the God of destruction, the God who leaves in his wake the loss of a greater reality." In many a religious situation that is true. The God of many people, with whom they have "come to terms", is a God of destruction. He is the God of superstition, false argument and false feeling. He is the God supported by the unseeing and unreflecting loyalty of the essentially irreligious. He is the God of habit rather than of moving power, the God of all dead feeling, prejudice and spiritual cowardice. It is with such a God that many people come to terms; he is the God of much conventional religion. He destroys the vision of the greater reality of his person. It is such a God that the "religious atheist" has used to kill belief in himself.

The Compulsion of Religion

The atheist, if he is an atheist, believes in a dead universe. Indeed he can hardly believe, for belief assumes life between the person who believes and the object believed in. The atheist must accept a dead universe. "If space, time, gravitation, life and energy, and all the different kinds of atoms had done anything so irregular as to sing together, that song most appropriately would have been the . . . chorus of, "We're here, because we're here, because we're here, because we're here." For atheism, there is no other explanation of the universe than that. The atheist cannot come to terms with it, because there is nothing to come to terms with. No one can come to terms with a stone, unless the stone—as presumably it can for the scientist—expresses infinite mystery, illimitable scope for the imagination, and a fiery purpose sufficient to move purpose in himself. And then the scientist must go on to find out what is mystery, illimitable scope, and living purpose, not in himself only but in the stone. He is plunged at once into the search of religion. The atheist has no problems. Everything is dead for him. If it is not dead then it has problems, and he ceases to be an atheist at once. He becomes a "religious atheist". And he is placed under the compulsion of all men who feel the reality of religion. He is forced to find out what religion means. He may have missed his way if he does not find, or immediately find, the existence of God. He may have committed the cardinal spiritual mistake of allowing the false beliefs of others to kill his own religious intuitions.

The Rhythm of Religion

There is a rhythm running through the continuous development of religion in the human spirit. It is clearly displayed in the Bible. Three illustration may be accepted. In the story of Abraham and of the sacrifice of his only son Isaac, there is the apprehension of God within a certain primitive environment. It is an environment which still remembers human sacrifice. It does not come as a shock to the people of such an environment that Abraham can be asked to sacrifice his son. But within this environment the story-teller perceives the mystery of the divine life. God is to be understood, he declares, through the quality of faith and the poignancy of unmerited suffering. The boy Isaac who carries the wood on his shoulders for the purposes of sacrifice to the place at which he must be sacrificed is the symbol of all innocent suffering. The story-teller pierces the way to the "greater reality" through a quality of life. The God of destruction for him is the God of human sacrifice—still the conventional belief of many of his contemporaries. He destroys that God in his story. It is not that kind of sacrifice that the "greater reality" demands, but the quality of life found in magnificence of faith and in the poignancy of perception through unmerited suffering. The ancient God is destroyed, a new one is found.

The rhythm is continued in the wonderful experience of the fifty-third chapter of Isaiah. Here it is the innocent Suffering Servant who goes voluntarily as a "lamb to the slaughter". There is no compulsion of father upon son as in the case of Abraham and Isaac. It is the compulsion of the free spirit who freely sees his own relationship with God. There is no dependence upon exterior circumstance or what "other people think". His act is an act as between God and himself and no one else. The naiveté of the former story is killed. The God who asks a father to sacrifice his son is killed. He is the God of destruction. The "greater reality" is the God who demands immediate living perception between himself and his Servant.

It is Never Completed

The rhythm is carried a further stage in the New Testament. The theme is interpreted in real historic terms. A man who lived, and in all his life had been a witness of God, is unjustly put to death. Through faith and the unmerited suffering of innocence he becomes a witness of God. (It is not only the life of Jesus in the Christian religion which is the witness of God but beliefs about Jesus also.) The God of the poetic imagery of the fifty-third chapter of Isaiah becomes the God of destruction. The God of the "greater reality" is the God of the Christian religion.

To assert, as much Christian orthodoxy asserts, that the rhythm of religious experience must stop at this point; that

not one tittle of human insight can be added to that of the New Testament; that the religious experience is fixed for all time and for all men by the rhythmic conclusion of the Bible, may well be to come to terms with the God of destruction. It may well be a contribution to the making of "religious atheists".

The condition of religious growth is that the God of the "greater reality" should constantly be found. When found a deep mystery is solved. The God of the "greater reality" discloses that the God of destruction was never that kind of God at all, but one who continuously revealed himself in the ranges of the human spirit. But the cost of this solution is precisely the cost that is entailed in finding the true God.

INTERNATIONAL SUNDAY

"THE REAL ENEMIES"

Under the above title, what we venture to call the following noble statement is issued in the February Christian Register, *the American Unitarian monthly journal. It is signed by the "Editorial Board".*

Sunday, February 25, is being regarded as International Sunday by a number of Unitarian and Free Christian churches.

THERE are about 2·2 billion people on this planet. For every one that is white there are three who are black, brown or yellow. For every one that is moderately well-fed, secure in terms of the basic necessities of life, there are three who live in a state of chronic poverty and want. Many of these will probably die of starvation or of the diseases which accompany prolonged malnutrition. For every person who enjoys what we call "political freedom", there are at least three who have never known the meaning of this kind of freedom or who have only recently thrown off the yokes of imperialism or corrupt local tyranny and are making their first tentative and precarious experiments with political democracy.

This is the kind of world we live in. We did not make it this way. We may wish it were otherwise. But this is the way it is: a world in which the majority is coloured, not white; in which most of the people are poorly housed, clothed and fed; in which only a minority has any traditional experience with or devotion to our Western European and American forms of political democracy.

The effect of the first half of the twentieth century has been to awaken this majority of the world's people to the realisation that things do not have to be this way. The majority wants to share in the world's wealth made possible through nature and modern industrial techniques. It wants equality and an end to all forms of racial and cultural prejudice. It wants the sense of participation in the shaping of its own future. These are all legitimate, and even moral, desires and needs. The majority is becoming aware, for the first time in history, that these goals are not only desirable, but also possible. It feels that there is a chance now to beat the age old enemies of inequality, poverty, and oppression. The majority of the people of the world is not going to forfeit that chance. It will demand of any system, proposed or imposed, that that system attack and master the real enemies.

Here, we believe, is the source of Communism's power in Asia. It calls the masses to an all-out war against the traditional foes. Here lies our weakness. We have not sounded such a call, but rather have called upon the poor and the dispossessed to preserve a status quo which they have found to be bad. While the Communists call men to the creation of a revolutionary new order, we frantically try to hold up the old orders while improving them timidly with mild proposals for eventual reform. Is it any real wonder that the people of Asia are turning against us and that they receive our assertions of democracy and justice with cynical mistrust?

We must turn our energies and resources towards the real enemy. The real enemy is not Communism. It is poverty. It is corruption, sanctified greed, and oppression in government. It is inequality based on race or religion or economic status. Communism professes to attack these enemies and it has attacked them, though the attack has cost the precious treasure of freedom; but we also believe that Communism's attack on these problems is spurious, born of a desire to exploit rather than remedy the world's sickness. We have attacked the problem only timidly and tentatively. Our Marshall Plan began with the real enemies in mind. "Our policy", said General Marshall on June 5, 1947, "is not directed against any country or doctrine, but against hunger, poverty, desperation, and chaos." But it soon became a weapon in the cold war. Our "bold" Point Four programme, now that the frightened men of Congress have finished with it, is little more than a weak gesture in the right direction. . . .

Yet the problem remains the same; to lead a winning fight against the real enemies of the majority of mankind. Communism has seized the initiative and convinced the masses of Asia that it has the will and the means to win this fight. We think this claim is false; but false or true, it is widely believed and belief is power.

One thing is certain: the ultimate victory in the historical struggle of our time will be with that way of life, whether it be Communism, free enterprise, democratic socialism or some other system which men may devise, which most positively and courageously proves its ability to fight and conquer the real and age old enemies of poverty, inequality and oppression. If the democracies of the West can win in this fight, no other obstacle will prevent their eventual triumph. If they ignore these real enemies, or attack them only half-heartedly, they will betray the majority of mankind and no weapon, however powerful, will be able to save them.

"THE WILL TO TOLERATE"

A Message from the International Association for Liberal Christianity and Religious Freedom

IN 1950 the International Association for Liberal Christianity and Religious Freedom completed fifty years of existence. On International Sunday, therefore, it is natural that we should compare past and present.

The Association was born at the beginning of the century when mankind was filled with the spirit of optimism and believed in progress and rapid evolution. Science and invention, the development of education, the growing awareness of the social problem, had all strengthened the belief of our forefathers in progress onward and upward for ever. These hopes have not been realised and the spirit too has changed. Two world wars have shaken the belief in the idea of an evolution which is steady and continuous. Today the spirit of optimism has been replaced, not by the spirit of pessimism, but by a spirit which might be more terrible in its consequences—the Spirit of Fear.

Fear, instead of hope, creeps like an illness into the mind of the Western World, and threatens to paralyse the activity of man. All through history, generations have had to bear the consequences brought about by their own shortcomings and failures, consequences from which there can be no release until the teaching of Jesus is applied to world living. One of the deepest needs of the human being is for the feeling of good-will. This is the driving force of the Universe. Jesus summed up the duty of man in the securing of the attitudes of love, towards God and towards man. Liberal Christians throughout the world must be aware of their responsibility towards God, men and themselves. Many strive towards and attain a certain measure of security, but man's final destination lies in eternity.

The Western World is based on the twin principles of Christianity and Humanism, but fear that its way of life is in grave danger appears to dominate it. This fear can only be resolved if mutual understanding and good-will can be built between the old and new parts of the Western World. Unity of spiritual forces must be firmly based on the will to tolerate the differences in our traditions, founded as they are on the common principle of Christianity and Humanism. If our American brethren feel impatient about Europe, they must realise that European unity is necessarily a unity in diversity. If our European brethren feel impatient about what is called a lack of understanding in America, they must realise that so young a nation as America is struggling with the problem of having to face new responsibilities towards the rest of the world.

Liberal Christianity, whilst firmly believing in the divine destiny of the human soul, has always been aware of the fact that human reasoning will never be able to solve the question:

What is God? Human thinking will never be able to transgress the limits put upon it by God. Liberal Christianity accepts this in a spirit of reverence and humility.

Therefore the International Association, a minority movement, in a world desperately seeking for material security, reaffirms its belief in the destiny of the human soul, and prays God that its thinking may be so guided that the failures of the world may be faced in cheerfulness and confidence and in the faith that whatever may happen, the work of God will be carried on, though to the human mind it may appear that set-backs occur continuously.

In this age of anxiety may we understand each other with a sense of renewed responsibility towards mankind.

Individual membership of the International Association is open to all those interested in and desirous of co-operating in its work. The annual subscription of 10/-, *entitling members to receive quarterly bulletins and all other publications, should be paid through the General Assembly,* 14 *Gordon Square, London, W.C.*1.

IT OCCURRED TO ME

By Muriel Hilton

ON OUR way to the local Writers' Circle my companion remarked as she saw the people queueing up for the cinema, "It's strange, but the thing I most care for is about as popular today as going to church. It sometimes makes me feel a bit of an oddity. I spend hours trying to write poetry that nobody wants, and I could paper the bathroom with rejection slips".

I laughed, knowing something of what she felt, and then she went on, "But if I don't write verse for any length of time, I feel there's something wrong with me. Still, it's a pity that my little flair isn't something that others are interested in. Other people's encouragement makes a difference to the fact that what I'm trying to say is being communicated to more than just the few that will be at the group".

It often occurs to me how the joy of creative effort, fine as that is, loses some of its brightness if it cannot be shared. We create in solitariness, but we want others to participate in that which we have wrought. I reminded my companion as we walked along of those lines of Walter Savage Landor who, probably like many others, wrote a good deal that never found a publisher.

"There is delight in singing, though none hear
Beside the singer; and there is delight
In praising, though the praiser sit alone
And see the praised far off him, far above."

* * * * *

It is interesting the way different minds interpret the same work of visual art, book or play. Those who have had the experience of reading or seeing T. S. Eliot's play *The Cocktail Party* find their own meaning in it, or frankly say that it is not entirely comprehensible to them. Someone speaking of this play the other day said rather surprisingly that it could only be understood by a Christian, and that there was no difficulty at all except to those unschooled in Christian thought. Rather a debatable claim surely, for when I asked what she was getting at, she said that it was obvious that in the consulting room of the psychiatrist one was actually in the presence of the Church which is directing through its priesthood its pilgrims on their appropriate paths. I was enthralled as most are by that particular scene but the idea of it being symbolic of the Church never crossed my mind. I saw the psychiatrist rather as one who was symbolic of that unseen power within each one of us compelling each to find the way of his own salvation. There are those who are spiritually incapable of seeing that fulfilment comes from the disciplined paths of service and self-sacrifice, and there are others who, filled with the desire to serve and atone, are led to unspectacular paths in distant places.

Somehow I was reminded of Albert Schweitzer as I sat watching the play, which shows probably the different reaction of an orthodox Christian from a Liberal. It is a play of absorbing interest and for those who are not fortunate to see the production, the book can be obtained, I believe, from most public libraries.

Most of us have experienced in our lives moods of heightened awareness, when for a brief period, perhaps only for a few fleeting moments, we feel that we are in the heart of life, looking out upon its outward appearance. To put it into words is in itself impossible for words only reach the fringe of the experience; yet in these moods we taste such sweetness that we know something of what Wordsworth called, "the central peace subsisting at the heart of endless agitation". These visitations come unheralded, and are without our seeking, for the "spirit bloweth where it listeth" and cannot be evoked to order. We may go to sleep one night, jaded, worn and full of anxiety, and yet the next morning we can awake with a sense of overflowing bliss. Or, on the dullest day in Winter we may suddenly see life in all its strangeness, wonder and beauty as though we had never seen it before. Our response is so whole that we reach back to the secret of children and understand why it was said that "of such is the Kingdom of Heaven". In such a mood one may go for a walk in the mist-filled air of a February evening and see the faint traceries of trees against the wind riven sky startlingly beautiful. Inanimate objects like telephone boxes spilling light on the wet pavements possess a significance of their own and a bus coming down the hill with its freight of human beings peering out from behind lighted panes makes the heart suddenly leap. It must have been in this mood that Rupert Brooke wrote, "Mysticism consists just in looking at people and things as themselves—neither as useful nor moral nor ugly nor anything else; but just as being. At least, that's a philosophical description of it. What happens is that I suddenly feel the extraordinary value and importance of everybody I meet, and almost everything I see. I think I am moved in this way especially by some things; but in people by almost all people. That is when the mood is on me. . . . It's the same about the things of ordinary life. Half an hour's roaming about a street or village or railway station shows so much beauty that it's impossible to be anything but wild with suppressed exhilaration. And it's not only beauty and beautiful things. In a flicker of sunlight on a blank wall, or a reach of muddy pavement, or smoke from an engine at night, there's a sudden significance and importance and inspiration that makes the breath stop with a gulp of certainty and happiness".

* * * * *

It is unusual to read a novel in which action and characterisation are secondary to the ideas the author is wishing to convey. *The Lonely River* by Hardiman Scott (Evans Brothers Ltd., 9s. 6d.), provides interesting reading and clearly shows that the writer is a man of unusual sensibility. Here are five men in which are embodied different forms of idealism and all are equally sincere in their outlook and the action it prompts them to take. The young poet who is a pacifist is the least tolerant in his attitude to the others who find their ways diverging during the harsh realities of war. It is difficult for some who believe intensely in their own idealism to understand those equally sincere, whose ideals lead to a totally different method of achieving them. The author, realising this dilemma which faces us all today, is to be congratulated on the able manner in which he has handled his subject.

THE MAN IN THE STREET

By John Rowland

MOST PEOPLE who have any genuine interest in religion would, I think, agree that one of the most perturbing symptoms of the malaise of the present-day world lies in the fact that the man in the street tends to disregard all the churches and the causes for which they stand. That may appear an over-pessimistic assessment of the position, but who can deny that religion has, in a sense, become a preoccupation of a minority of the population? That there are not wanting signs of a "return to religion" is true enough; but that does not in any way alter the general justice of the way in which I have summed up the position.

Anything which serves to bring the mind of the ordinary man back to a consideration of religious problems must therefore be welcome. And it is to be hoped that Mr. E. C. Urwin's book, *Religion and the Common Man* (S.C.M. Press, 7s. 6d.), will find a large number of the readers to whom it is presum-

ably addressed. Mr. Urwin is a Methodist; but what he has to say should spread far beyond the boundaries of the particular branch of the Christian Church to which he happens to belong. For his aim is nothing less than to show the person whom I have referred to as "the man in the street" that religion has something to say to him, if only he will bring himself to listen. It relates religion to politics—and that not in any narrow spirit. It discusses the position of the Church in the community. And (perhaps most important of all) it relates the struggle for the soul of man which is now going on, showing (what so few people are prepared to admit) that this is a three-cornered struggle, between the Churches, Marxist anti-religion, and non-political secularism. There is, of course, one aspect of the matter which is, in this country at any rate, more widespread in its influence than either Marxism or secularism—and that is sheer indifference, the calm assumption that religion is irrelevant to everyday life.

To combat indifference in the mind of the man in the street is thus the greatest problem among the religious folk of today. And this is the only adverse criticism which can be advanced against Mr. Urwin's book. After all, the "common man" to whom his message is addressed would not be likely to read a book with the word "religion" in its title. An old journalist friend of mine who knew Robert Blatchford in his prime once told me that Blatchford regarded that first-rate journal, *The Clarion*, as his greatest triumph—which, indeed, it was. "But", Blatchford added, "the great advantage was in calling it *The Clarion*. If I had called it *The Socialist* it would never have had any influence. It would have been preaching to the converted." And that, I think, is the trouble about much of the religious literature of our day. Possibly this matter of titles is something which bears reconsideration. If Mr. Urwin's book had been entitled something like *How to Face the Twentieth-Century World*, it might have got into the hands of more "men in the street".

HOW HISTORY IS WRITTEN

By Earl Morse Wilbur

(We continue below the account taken in extracts from the January Christian Register, *of how Dr. Earl Morse Wilbur, the American historian, wrote his monumental history of Unitarianism. In* 1925 *Dr. Wilbur was able to visit Europe. He found his way to Poland.)*

Besides the work that I accomplished in the libraries at this time, I was able to make two very interesting visits to places that had been important in Unitarian history. The first of these was to Rakow, the chief seat of the Socinians in their most prosperous period. It lies in the country only about forty miles from Krakow; but to reach it, I had to take a morning train and lie over the afternoon and half the night at a junction point, whence a little narrow-gauge train brought me to Rakow soon after light on the second day. There I spent a dreary morning plodding around the muddy streets, photographing and reading inscriptions until afternoon, when I was summoned to the office of the police who were suspicious as to my purpose in taking pictures of the shabby little town. Having satisfied them, I made my way over muddy country roads with rain now steadily falling, to a neighbouring village, where I sought the owner of the manor, to whom I had a letter. I was hospitably received, given a bed to rest in while a servant took my wet clothes to dry out in the kitchen, entertained the family in telling them stories about America, was given a hearty dinner, and was then driven back over dark, sodden roads, piloted by a torch-bearing horseman, to my nine o'clock train, which brought me back to the main line at midnight. Thus ended a most uncomfortable but very interesting day, though it taught me nothing about the once famous capital of our faith in Poland, except that it was, at the time of my visit, a very shabby Jewish village. The only other Unitarian that ever visited it seems to have been the Rev. Alexander Gordon, of England.

(After travelling into East Prussia, France, Spain, Italy, and Transylvania, Dr. Wilbur returns to America, via England—in which he had some "happy weeks"—to prepare the material he has collected.)

It will be realized that in this varied year abroad I had made little progress toward the composition of the history, but I had made an extensive survey of the whole field, whose details I should need to work out later. Meantime I needed to explore further some important details requiring closer study. There, for example, was Servetus. The external facts of his life I had well in hand already; but I was forced to admit that I should have no right to deal with his thought until I had made myself master of at least his more influential writings, and this called for translation of them into English. To this work I therefore devoted most of my spare time for the next year or more, translating with meticulous care Servetus's first two works on the Trinity, providing them with introduction and notes, and tracing to their sources all his numberless citations. It was at length handsomely published by the Harvard University Press, and it won me (to my surprise) reputation as the best living authority on Servetus. Another task of drudgery now faced me. The only contemporary history of our movement in Poland is Lubieniecki's *History of the Polish Reformation*, 1685, a rare book to find, and when found a hard one to read. Without mastering that I could not hope properly to write of our history in Poland. That, too, I must put into English. It is an invaluable source-book for early Unitarian history.

(At the age of 65, Dr. Wilbur prepares to come to Europe again, in the year 1931. *He is still engaged upon his work. The concluding account will appear in a later issue of* THE INQUIRER.)

CURZON CINEMA, LONDON

THE SECOND of Marcel Pagnol's trilogy (Marius, Fanny, César) was shown at this cinema a few months ago. Now we have the good fortune to see the third, César, which completes the story of these lovable, droll Marsellais. In spite of slow-moving sequences here and there, there are some delightful scenes throughout the film; there is, for instance, the scene where César's old friend is dying and has just received absolution from the priest. César, a publican, suddenly has doubts about "the priest's God". What if he is not the right God? Have not the Chinese, Hindus and Moslems a God also? He may in fact, says César, be black, red or yellow, and speak any language but French. This mood of contemplation is received by his friends with frigid horror, but it marks M. Pagnol's genius in creating character—not the kind of tailor-made character one so often sees on the screen. Raimu plays the title rôle as if he had lived it all his life, and the other leading parts are taken by the same actors who played the parts in *Fanny*. *B. L.*

The Voice of Poetry (Evans Bros. 8s. 6d.).—An anthology edited by Hermann Peschmann, is a collection of poems written between the years 1930 and 1950. In the preface Mr. Peschmann explains why he has chosen that period, and points out the difference in attitude and expression between the poetry of those years and the post-1918 period. All the major British poets are represented and one's reading of them is illuminated by the scholarly preface.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

We have been lax of late regarding the length of letters. From next week onwards we shall have more strictly to enforce the rule declared every week in the above notice.

"OUTSIDE ACTIVITIES"

SIR,—Though I am a priest in the Church of England, I hope you will let me say how warmly I appreciate the article under the heading, "The Minister, The Whist Drive, and Outside Activities".

What I have often termed the "mechanism" of parochial life, unless resisted strenuously, has a very deadening effect upon the minister.

The pity is that many priests do not seem to resist; under the cloak of their ministerial duties, they become "worldly minded".

Since I retired, seven years ago, I have had episcopal permission to minister—often in cases of illness or as *locum tenens*—in more than thirty parishes in town and country, and very soon I can tell where the resident minister is giving himself to his flock, and where he is finding it more attractive to spread his energies in directions other than his flock's spiritual good.

Quiet, continuous teaching; the constant privilege and power of intercession; the ministration to the sick—"sick in mind or sick in body"—these are our appointed fruitful fields in our parishes and our chapel communities; in these rich fields will be found the best men, but, also, the fewer men.

We and our congregations are spiritual beings; our flock's spiritual growth is our first care; and if we place that care first in our ministry, the material side—ways and means—will solve itself by the amazing law of "first things first"; and by the providence of the soul's Creator, whose we are, and Whom we serve.—Yours,

Northiam, Sussex. *Geoffrey W. Poulney.*

SIR,—Imagine preparing an advertisement of your church to be inserted in a newspaper or periodical:—

1. "Lovely old world meeting-house in heart of country. Friendly atmosphere. Interesting people. Socials, whist-drives, discussion groups. Clubs for men, women and young people. Refreshments provided at all functions. Minister always available except when engaged in public works. Parties catered for. Everyone welcome. Bring your friends. (Services first Sundays, 6.30)."

2. "— Unitarian Church. This church is for the worship of God and is always open for prayer and meditation. We welcome all who seek to worship God in spirit and in truth. Services, Sundays, 11.0 and 6.30, Sunday School, 3.30. Communion Service and Quiet Day once a month. Activities also include discussion group, men's and women's leagues, young people's league, etc. Minister (name and address)."

Which describes your church?

The point is that we often suffer from misplaced emphasis. "Seek ye *first* the kingdom of God. . . ." "My house shall be called the house of prayer. . . ." If we really believed these things and acted upon them we would find that everything else *would* be added unto us, and our power as leaven in the locality would be incredible.—Yours, *Madeline Edwards.*

London, S.W.7.

NON-SUBSCRIBING-PRESBYTERIAN, UNITARIAN AND ALL OTHER KINDRED BODIES

SIR,—May I assure Mr. Bell that I rejoice at his conversion. He scores a point when he explains that if it was not due to the word Unitarian on the Notice Board it was due to its use somewhere about the place. We will forgive him if he did not go off to where it is permanently printed in large letters all of gold when the temporary notice was taken down where he was first attracted. No doubt he had got to like the people there. But once again we are perplexed about his concern that the title Non-Subscribing Presbyterian commits us to the Presbyterian form of government and the Presbyterian form of Service "more or less". That is precisely our trouble about certain Unitarians. They come where they have perfect liberty but that is not enough. They must be free to turn the organisation upside down and have any form of Service the spirit may move them to have. They must be committed to nothing under heaven though they insist that everybody else must be committed to the Unitarian name which is quite a commitment. Alas, we are only committed to Presbyterian government and form of Service "more or less". In theory we are committed. In practice, being a tolerant people, we have welcomed those who have made no secret of their intention of improving us into congregationalism and causing us to worship in other ways the moment they got settled amongst us. We have had our share of imported imitation Anglicanism which reduced one of our largest congregations to a mere handful. We also had once a Free Congregational Union which perished and became as though it had never been, leaving at least one derelict Meeting House as its memorial. Had we been committed more and not less to Presbyterianism we would have been somewhat stronger to-day.

Mr. Bell has no objection to being called a gentleman or man or male person though alas it commits him sadly and handicaps his freedom. He cannot join the Women's League. Being a man he does not I expect wish to join that excellent organisation. Being Presbyterians we are just as naturally committed to Presbyterian government and form of worship and have no objection to being committed to it. It suits our people and we have no intention of changing that birthright for any mess of pottage.

People may be led into churches by the constant preaching of Unitarianism. Just as many may be alienated from them. Personally I believe that it is a fundamental mistake of Unitarians to think that people are led into any church by its form of theology. Some may be. The majority are not. Had it not been for a dispute between a minister and some elders over a cow one large orthodox congregation would have been a Non-Subscribing church to-day. That is a plain and simple fact and raises an entirely different issue. Profitable as it would be to discuss it space forbids. I am only concerned with helping Mr. Bell.—Yours, *A. L. Agnew.*

Belfast.

THE STORY OF THE CHURCHES

IV.—Parkfield Chapel, Diss, Norfolk

HOW—writes A.C.—such a chapel can remain so remote from genuine Unitarian activity, in the midst of a town teeming with people, is an amazing and perplexing problem, and it makes one wonder what is amiss with our organisation that allows it to continue year after year. The Central Postal Mission seem to have an interest therein, but apart from periodic visits by the Suffolk minister nothing else seems to happen.

It was in 1697-98, as the record reads, that a building was erected in a place called Palgrave which after a time was deemed to be "inconveniently situated". It was then abandoned and the Parkfield Chapel built in its stead. In the year 1822 the Rev. C. Valentine delivered a "concise and aggressive doctrinal address which was easily recognised as being Unitarian throughout, affording great satisfaction to the congregation of that day".

PARKFIELD CHAPEL (Unitarian), DISS. 1822.

MINISTERIAL SALARIES

SIR,—I read with interest your report of what congregations in Ireland are trying to do to improve their ministers' salaries. I wonder if we could agree that *in these days* any church in England which is paying a minister less than £450 a year (either in cash or its equivalent) cannot expect to claim his full-time services, if he is married and has a family, and cannot really press for serious consideration from the Ministry Committee when its pulpit becomes vacant?

I wonder if we could further agree that we ought to aim at a minimum of £500 for all ministers who have served, say, half-a-dozen years in our ministry?

I am also tempted to ask whether congregations can really expect any longer, in present circumstances, that ministers' wives should play the part of "unpaid curates", when they are in fact long-suffering members of the new "depressed classes".

The present inadequate stipends of many of our ministers might be improved in some cases by "grouping" churches. I understand that this policy, though backed by the General Assembly, meets with strong resistance here and there. Is this not suicidal for the churches concerned?—Yours, *H. John McLachlan.*

THE "WAYSIDE PULPITS"

SIR,—These messages, mainly those issued by the Beacon Press, of America, have been regularly displayed outside Barton Street Chapel, Gloucester, and we have been gratified this week to receive the following letter from an unknown writer:—

"The Unitarian Chapel, Gloucester.

To whom it may concern.

"This card is to express a very sincere Thank you and God Bless you, to whoever is responsible for the message of the Wayside Pulpit poster, that has for these past years been a continual source of interest and sometimes a blessing to me. A word of praise too, for the way it is regularly changed. The town, for me, would be dead if it were not for your board. Hoping and praying it will continue to grace Barton Street for many a year to come: Thank you again. *A passer by.*"

It is a great encouragement to us to continue this fine work and we recommend the practice to all our Unitarian Churches everywhere.—Yours, *W. H. Nuttall.*

Gloucester.

LIFE OR LABEL

SIR,—Some people met to form a choral society. Their long arguments over choosing a title were cut short by the first rehearsal, when they found they could not sing! Perhaps this bears on the current name-tab discussion.

If the song rings out clear and true, and it is heard and heeded, the name of the choir will no doubt mean something and be remembered. Even if it is not remembered, it is the song that counts. Quality of Unitarian life is surely the major theme; queries about the Unitarian, Christian or other label are by comparison merely marginal.

Is it vital that A deems B no Christian? If A is right, B should welcome the warning. If A is wrong, B need not worry. Anyway, neither is the all-important Judge.

The world is full of people thirsting for a "cup of cold water" rather than for knowledge of who appears to conform to one among many definitions of the word "Christian". Maybe if we were fully occupied in tendering that cup we should have neither time nor inclination to care much what we happen to be called.—Yours, *W. R. Vans.*

Watford.

SIR,—Regarding the question as to whether we are or are not included in the Christian church there is an aspect which is apt to be overlooked. That is that no religion is a static institution but is in a continuous, if at times imperceptible, process of evolution.

It is arguable that Christianity has been more influenced by the

progressive civilisation of the Western countries than it has influenced that civilisation itself. The need of the world is for a religion that knows this and is not afraid of progress and not obsessed with tradition.

It is wise to remember that our roots are in Christianity but to meet a world need we must have a wider outlook. We should do well to remember the teaching of Sri Ramakrishna, "Divers are the ways and means to approach God and every religion shows one of these ways. Bow down and worship where others kneel, for where so many have been paying the tribute of adoration the kind Lord must manifest himself, for he is all mercy".

The yearnings of some Unitarians for orthodoxy might be expressed in parody: "Backward be our watchword, back to mother's breast, Where in peaceful slumber we may safely rest".

I believe that we have a faith which the world sorely needs. We shall not be able to rise to our opportunity unless we have a courageous and forward outlook.—Yours, *Bernard Platt.*

Heanor, Derbyshire.

THOUGHT OR/AND LOVE

SIR,—The engaging frankness of Dr. H. J. McLachlan's excursus "Jesus and Modern Man" on a book by the Dean of St. Paul's, encourages me to ask him if he is quite satisfied that "thought" is an adequate rendering of the Greek word "Logos" in St. John's Prologue to his Gospel? I recognise the attraction for Unitarian Theology. It leads so temptingly to the deflating of the Incarnation doctrine. But is this all that St. John means when he uses the word? The Prologue is unfolding not what man can do, "incarnating the Thought of God", to quote Dr. McLachlan's terse phrase, but what God has done. Goethe in his Faust was thinking of this divine action when he wrote "In the beginning was the Deed", thus recognising Will as an essential of the divine being. One may believe or disbelieve St. John's teaching but hardly using sound exegesis water it down to something normal in human experience, when St. John is proclaiming a unique event.

Further to confine the Logos to Thought leaves out something most precious and essential—Love. Thought can be amoral, often immoral. Milton's Satan in *Paradise Lost* is a very thoughtful Devil, and there are the many examples in human history. The Logos to St. John was Love as well as Thought and Will. Later in his Gospel he gives immortal expression to this conviction, "God so loved the world that he gave his only begotten Son. . . ." The fact is that it is well nigh impossible to find one English equivalent for the fulness of the Greek word. It is a recurring difficulty with others in the Greek Text. The problem, however, is not confined to the New Testament. Dr. Kitto, in his fascinating volume, *The Greeks*, in a recent Pelican, devotes his introduction to showing how misleading our translation of many Greek words is, for instance, the Greek words we render as Barbarian, Freedom, Democracy, City-state! There is no adequate single English word for them, and, he adds, "no modern language can do any better". They meant something quite different to the Greeks and can only be interpreted in the context of Greek thought and life. So with the New Testament Greek. That is why I venture to ask whether Dr. McLachlan is absolutely sure that Logos is adequately translated by the English word "Thought"?—Yours, *F. Heming Vaughan.*

Mansfield.

THE GENERAL ASSEMBLY ANNUAL MEETINGS

SIR,—The Annual Assembly Meetings are drawing near again. To increase their value to us all, I should like to make the following suggestions:—

1. The Annual Business Meeting of the usual pattern is inadequate. We need a separate meeting of at least two hours length for the discussion of motions submitted to the Assembly.

2. We should give preference to motions which deal with the life and organisation of our group of churches.

3. We should ask congregations to discuss in advance of the Assembly all resolutions submitted to it.

4. Without attempting to pass a resolution we ought to have an open forum on the problem of peace in our time. Even if inconclusive, it would be of great value.

5. Let us appeal to all churches to do their best to pay the expenses of their minister and one lay delegate.—Yours,

Bradford. *Dudley Richards.*

THE INQUIRER

SIR,—When I went to church this morning full of ideas suggested by an article in this week's THE INQUIRER—I get my copy on Friday, fresh from the Press—I found that, of course, no one but myself had seen the article.

Is it really worth while saving a farthing for Church Funds, and not seeing THE INQUIRER till Sunday? A whole week must then, in most cases, elapse before anything in those interesting pages can be discussed with a fellow Unitarian, and, by that time much has happened to crowd from the mind what seemed important when first read.

A further advantage of ordering through a newsagent is that at least one shop assistant, in each case, knows that such a paper exists—and, if the person who orders the weekly is a cheerful individual, with a friendly smile, the assistant may even be tempted to take a peep within the covers.—Yours,

Huddersfield. (Mrs.) *M. Campbell Vickerman*

[There are various ways of purchasing THE INQUIRER. If each reader is as enthusiastic as our correspondent each of these ways can be found. Our difficulty is to make our paper known. For this we are dependent upon the enthusiasm of our readers, and, in the main, the interest taken in our paper by ministers and congregations. —ED.]

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Gwilym Marles—The Welsh Unitarian Hero, will be the subject of a feature play to be broadcast on the Welsh Home Service (341m.), on Sunday, March 4, 9.30-10.30 p.m. The play is written by Rev. D. Jacob Davies and Mary Lewis (partially in English).

Altrincham.—The Chapel and Sunday School recently combined to stage a three-night pantomime which revealed an unexpected amount of talent in various directions. The script was written by the leader of the Junior Department, Mrs. Needham, based on Hans Andersen's story *The Little Mermaid*, special music was written for three of the songs, backcloths were painted by the minister and his wife, and the elaborate staging and apparatus was undertaken by the chapel-keeper and his friends. The wardrobe mistresses and others showed great ingenuity in devising costumes not only for Redskins and Hawaiian maidens, but many with such awkward features as mermaids' tails, and head and tentacles for an octopus. Forty-six players took part, and the preparations involved many more, and had begun as far back as the spring of 1950.

GRACE DARBYSHIRE

UNITARIANS throughout Lancashire and Cheshire have felt a profound sense of loss in the passing of Miss Grace Darbyshire, in her 89th year. Miss Darbyshire died at Stretford Memorial Hospital, Manchester, after a brief illness, on January 29, and was interred at Stand Unitarian Chapel on February 2.

She had been connected from her earliest days with Strangeways Unitarian Chapel, Manchester; when that church closed, she transferred her loyalty to Cross Street Chapel, Manchester, giving to Cross Street a wholehearted devotion and support that never wavered even in the most difficult days. But she was not the kind of Unitarian whose interests are centred on one locality; she was an indefatigable attender at meetings and was to be found everywhere in the Manchester District, at Sales of Work, Anniversaries, and similar functions, her cheerful presence receiving a ready welcome. She was laid to rest at Stand, 44 years after her father, the late James Dickinson Darbyshire, who had given 39 years devoted service to the Sunday School there, travelling each week from Manchester. To him she constantly expressed her great debt and it cannot but be felt that she learned from him her steadfastness and integrity, her loyalty to human good, and her lifelong service to the Unitarian faith. The large congregations at Stand and the Memorial Service at Cross Street, representative of many Unitarian churches, of the Adelphi Lads Club, Salford, where she had served for many years on the Ladies' Committee, and of other institutions, were testimonies to the affection in which she was universally held. *F. K.*

Last week we printed an obituary notice of Mrs Kate Instow. The name should have been Inston. We apologise for the mistake.

CALENDAR

SUNDAY, February 25th, 1951

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY
ABERGAVENNY, New Street Meeting House, 11, ——.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE. International Sunday.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WILDE.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. ARMOUR.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. F. T. MCQUOID.
BIBBLE GREEN (nr. Scorcroft), Unitarian Ch., 11, Rev. H. H. CHRISTMAS.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Beaconsfield Rd., 6.30, Rev. EDGAR W. HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Mosley, Un. Ch., Yardley Wood Rd., 6.30, Mr. L. PHILLIPS.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOWEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Student.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITEHEAD.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Hallsteil Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TEMPLETON.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SHEPHERD.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. RICHARDS.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOCK.
BRIDGWATER, Christ Ch., Dampier St., 11, Junior Church, 6.30, ——.

BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. F. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. ARNOLD THOMAS.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. HILL WARING.
BURY, Bank St., 11, Rev. SCOTT L. JOHNSON, 6.30, Rev. BEN. GILL.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
BUXTON, Hartington Rd., 11 and 6.30, Dr. F. D. MEYER-KLUGEL.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. W. HAYES.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.) 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Mr. STORER.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11, Rev. JOHN GILL, 6.30, Women's League Service.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, 1st and 3rd Sundays. Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 11.15, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. H. W. KIMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GODALMING, Meadrow Chapel, 3.15, Rev. G. MABEL BRAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Mrs. SHEPPARD.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
HULL, Park St. Ch. (Un.), 6.30, Rev. R. PHILIPSON.

IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WELSH.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GORHAM.
LETCHWORTH, Vermuta Hall, Gernon Walk, 6.30, Discussion Group, Miss M. GRIFFITHS.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MUNRO.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SIDWELL PRICE. International Sunday.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Mr. D. P. MAIR.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. A. PEACOCK.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. JOHN KIELTY.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. C. G. KENWAY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. H. CUMMING.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green Un. Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. W. WADDINGTON.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. ARTHUR PEACOCK.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. C. G. KENWAY.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Mr. F. MILLER.
LOUGHBOROUGH, Victoria St., 6.30, Mr. C. V. WALTON.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45, Rev. KENNETH SHERRATT, 6.30, Mr. A. M. BOWDEN.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Rev. H. L. SHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 2.45 and 6, Choir Sermons. Mr. T. L. SMITH.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd., Ch., 11 and 6.15, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. MORTIMER ROWE.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENSHAM, Nunnuth Unitarian Ch., Knights' Hill, 10.30 and 6, Rev. W. HILL WARING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PIPER.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS.
PRESTON, Unitarian Chapel, Church St., 6.30, Mr. LESLIE BELL.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Supply.
RINGWOOD, Hants, The Meeting House, 6.30, Rev. LAWRENCE REDFERN.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Rev. WILLIAM MILLER.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEER.

SALE, Ashtons Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKIN.
SHEFFIELD, Unity Church, Cemetery Rd., 11 and 6.30, Rev. E. D. DAVIS.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.

THE LINDSEY PRESS

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SUPREME HOURS
Selections from the Prayers, Sermons and Verse of W. G. TARRANT, B.A.,
Edited by ALFRED HALL, M.A., D.D.,
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SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HASELDEN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Mr. ERIC WILD.

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERSEL.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR W. HILL, 6.30, Rev. GRACE MEWHORT.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Feb. 25, Rev. E. G. LEE.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. R. HILL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Miss N. GILL.
WOLVERHAMPTON, All Souls Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. CHILTON GIBSON.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings

London—Tuesday, April 17th to Friday, April 20th

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association secretaries, etc. The Annual Business Meeting will be held on Wednesday morning, April 18, at Conway Hall. Resolutions intended for the Agenda must be sent in writing 28 clear days in advance, accompanied or quickly followed by the names of mover and seconder. There is no Council Election this year.

JOHN KIELTY, *Secretary.*

SEVENTH MINISTERS' SUMMER SCHOOL

THE UNITARIAN COLLEGE, MANCHESTER.

On Tuesdays, May 1, 8, 15, and 22

Please keep these dates free *Further particulars later*

DEATH

WHITE.—On Sunday, February 11, John Harrop White, of Layton Burrow, Mansfield, aged 94 years. Cremation (private), Thursday, February 15; Memorial Service, Friday, February 16, at the Old Meeting House, Mansfield.

BIRTH

LAMBERT.—On February 10, 1951, to Mr. and Mrs. A. E. Lambert (née Mary Cottier) a son (John Martin); both well.

MISCELLANEOUS

TOTNES ORGAN COMPANY offer from stock rebuilt Reed Organs for church or home use, with or without Electric Blowers. Send us your requirements.—Station Road, Totnes, Devon. Phone 3151.

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EASTBOURNE, Dovercourt, 95 Langney Road. Christian Guest House. Near Pier. Central for churches, shops, bandstand. H. and C. all bedrooms. Highly recommended. Mrs. Wright. Phone 6517.

MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARGUS CAMPBELL.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JEWETT.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOBKIRK.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. REITH.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) James Heywood, Deansgate. Saturday, Feb. 24th, 1951.